

I am the more particular in noticing his expressions of thankfulness, as they furnish additional evidence that this little boy was under the influence of something superior to natural principles. Not only was his heart penetrated with a lively sense of gratitude for my visiting him, and talking to him about Christ, but in expressing himself there was a politeness of manner to which he had previously been a stranger.

During the day several Christian friends called to see him, and he appeared to take a lively interest in prayer, reading, singing hymns, and Christian conversation. Amongst others came a relative whom he had heard on one occasion use improper language. "If you do not," said he, "leave off using such bad words, you will go to the *bad place*." It appeared to impress him much thus to be reproved by the dying child. O that that reproof may be the means of leading him to think on his ways, and to prepare for his dying hour. Robert continued to manifest the same deep interest on the subject of religion. Several pious friends watched him, and were astonished and delighted at hearing the manner in which he spoke of Divine things. The violence of his disease continuing to increase, it was evident nature could not long survive it; and accordingly about mid-night he ceased to breathe, and his spirit, as we have good reason to believe, took its happy flight to another and a better world. An early interment was necessary, and being out of the settlement, it was not in my power to be present at the burial. A deep solemnity pervaded the minds of the pious neighbours as they carried the remains of Robert to the "house appointed for all living."

Several prayers were offered, and hymns sung on the occasion; and though tears of pious sorrow were dropped around the grave, they were

wiped away with the pleasing hope that, Robert,

"We shall meet thee on that peaceful shore
"Where parting sounds shall pass our lips no more."

ANDUX.

BETTER DAYS.

While affliction is regarded as a misfortune or a calamity by the unsanctified heart, the experienced Christian views it under another and a more pleasing aspect. This remark is illustrated by the following extract from the excellent memoir of Mrs. Hawkes:

"When persons have been, like myself, reduced in life and brought to a state of dependance, it is very common for one and another old friend and acquaintance to say, with a tone of pity, Ah, I knew her in her better days! I remember so and so in her better days! Nor is there any impropriety in the expression, in their sense of it. But this I know by experience, that the days of ease and worldly prosperity are seldom to Christians their *better days*. So far from it, that to the praise and glory of God's holy name would I speak it, I have substantial reason to call *these* my better days—these days and nights of pain—these days in which I am visited with an incurable disorder—these days of frequent anxiety from various quarters—these days of almost absolute confinement and solitude, are not only my *better*, but my *best days*; because the Saviour condescends to be more present with me in them; to manifest himself as he does not to the world; to stand by my bed of affliction and speak kindly to my heart; because I am taught by affliction and enabled by grace to cultivate the life of faith; which is as superior to the life of sense as the heavens are higher than the earth; and that, even in so very small a measure as I have known it."